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لَا إِلَهَ إِلَّا اللَّهُ حَمْدٌ رَسُولُهُ أَكْبَرٌ



The **MUSLIM SUNRISE**

Fourth Quarter, 1950

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

(1) Peace

(2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasulullah." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Muslim Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Muslims who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الَّذِينَ عِنْدَ رَبِّهِمْ لَا يُلْهِرُونَ

A Passage From The Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمُنْتَهِ
وَالَّذِي نَعْلَمُ إِنَّمَا يُنْفِقُ مَالَهُ رِزْقَهُ النَّاسِ وَلَا
يُؤْمِنُ بِأَنَّهُ يُوْمٌ وَالْيَوْمُ الْآخِرُ فِي شَهْرٍ كَشِلَ صَفَوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَأَبْلَى فَرَرَهُ صَلْدًا لَا
يَقْدِرُونَ عَلَى شَيْءٍ مَتَّا لَكُسُوا وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ○

وَمَثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ أُبَيْغَارٌ مُرْضَاتٍ
الَّهُوَ وَتَشْيِيْتًا مِنْ أَنْفُسِهِمْ كَشِلَ جَنَّةً بِرِزْقَهُ
أَصَابَهَا وَأَبْلَى فَاتَّ أَكْلَهَا ضَعْفَيْنِ فَإِنَّمَا يُبَصِّرُهَا
وَأَبْلَى فَطَلْهُ وَاللَّهُ يَسْأَلُهُمْ بِعَصِيرٍ ○

O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allah guides not the disbelieving people.

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.

(Al-Baqara:265-266)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

The Holy Prophet, peace and blessing of Allah be upon him, said:

He who tries to remove the want of his brother, whether he be successful or not, God will forgive his sins.

* * * * *

The people for the Abode of Bliss are three; the first, a just king, a doer of good to his people endowed with virtue; the second, an affectionate man, of a tender heart to relations and others; the third, a virtuous man.

* * * * *

I have left two things among you, and you will not stray as long as you hold them fast; one is the Book of God, the other the Laws of His Messenger.

* * * * *

Verily you are ordered the divine commandments, then forsake them not; you are forbidden the unlawful, then do not fall therein; there are fixed boundaries, then pass not beyond them; and there is silence on some things without their being forgotten, then do not debate about them.

* * * * *

Learn to know thyself, O 'Ali.

* * * * *

To the light have I attained and in the light I live.

* * * * *

My words are Law, my example is Doctrine, and my state is Truth.

* * * * *

A perfect Muslim is he from whose tongue and hands mankind is safe, and a Muhājir is he who flees what God has forbidden.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

Some Questions Answered

(Continued from Third Quarter, 1950)

Question No. 2.—If Islam aims at guiding mankind towards Unity of God, why is it that in the early days of Islam religious battles were fought with the Jews whose revealed books teach nothing extraneous to monotheism? Or why should it now be considered essential for the Jews and other monotheists to accept Islam for their salvation?

Answer.—It should be clearly realized that in the days of our Prophet (Peace and blessings of Allah be on him) the Jews had very much gone astray from the guidance vouchsafed to them in the Torah. It is true that monotheism was there in their books, but they had ceased to derive any benefit from what their books contained of monotheism. They had missed the end to which man had been created, and the end to which the Divine books were revealed. Real monotheism consists in believing in God's existence, and accepting His oneness one should devote oneself to obeying the Perfect and Bounteous God, and to seeking His pleasure, and should lose one's self in the path of His love. This monotheism had ceased to exist in the practice of the Jews. The fear of God's Greatness and Glory had departed from their hearts. With their lips they cried, "God, God," but their hearts had become worshippers of the Devil. They had exceeded all bounds in what their breasts contained of adoration of worldly objects, of hankering after worldly gains, and of deceit and fraud. Worship of dervishes and hermits was in vogue while extremely shameful deeds of indecency were rife among them. Hypocrisy had increased and deception multiplied. It is obvious enough that monotheism does not connote merely

repeating orally the sentence, "There is no object of love worthy of adoration except Allah," at the same time harboring thousands of idols in the heart. Every person who vests some of his own achievements, cunning, sharpness, and plans with the eminence like that of God, or who places such a reliance in a man as should be placed in God alone, or who vests the I in him with the eminence which should be given to God only, is, in all these instances, an idolator in the sight of God. For not only the images made of gold, silver, brass, or stone and relied on by man for the fulfilment of his needs, are idols, but in the sight of God every object, word, or deed vested with the eminence, which is God's own, is an idol. True, there is no clear mention in the Torah of this subtle type of idolatry. The Holy Quran, however, deals at length with all these subtler types of *shirk* (idolatry, etc.). In revealing the Holy Quran, therefore, it was also the Divine intention to free the human heart of this subtler type of idolatry which was scourging humanity like tuberculosis. The Jews in those days were sunk in such idol-worship, and the Torah was not able to free them of it, for it contained no detailed instructions to that effect. Besides, this scourge, which had spread in the entire Jewish nation, needed for its eradication an immaculate exemplifier of monotheism who should appear in a living personality of eminent perfection.

It should be remembered that real monotheism, the acknowledgment of which God demands of us, and on which acknowledgment our salvation depends, consists in three things. First, a man should *believe* God to be free from every associate with or in His person, be it an idol, or a human being, or the sun, or the moon, or one's own self, or plans or cunning, or sharp practices. Secondly, he should not set up besides God another all-powerful being, nor believe another besides Him to be the provider of sustenance, nor think of another besides Him who confers honor, or punishes with humiliation, nor consider another to be the Helper and the Succourer in his hour of need. Thirdly, he should love God exclusively, worship Him exclusively, make supplications to Him exclusively, pin hopes on Him exclusively, and fear Him exclusively. No monotheism can, therefore, be perfect without the above three types of distinctive traits. This is to say, first, it should be monotheism with regard to the personality of the Divine Being: this

is to regard all beings as no beings against His Being and to consider them all subject to annihilation and insubstantial in themselves. Secondly, it should be monotheism with regard to the Divine attributes; that is we are not to vest any object save the person of God (the Maker) with the attributes essential to Divinity, and the powers to create, develop and sustain, and to consider those who apparently stand out as creators, developers, and sustainers, or as munificent personalities as merely part of a system set up by His own hands. Thirdly, it should be monotheism with regard to the expression of one's love, faithfulness, and unalloyed devotion; that is not to allow any object to share with God one's love for Him and other tokens of worship, and to be lost in the contemplation of one's love for Him. Now the Jews had lost touch with the monotheism which is made up of the above three aspects, and is the real corner-stone of salvation. Their immorality in those days bore clear testimony that though the claim to love of God was on their lips, yet their hearts were devoid of it. Accordingly, the Quran itself charges the Jews and the Christians with want of faith, and declares that if they had acted up to the Torah and the Injeel, the Gospel of Jesus, they would have been blessed with both spiritual and worldly sustenance. That is, the heavenly powers of performing miracles, the acceptance of one's prayers by God, knowledge through *Kashf*, and revelation, which constitute a man's spiritual sustenance, and which are the distinguishing marks of a true believer, would have been available in them. Besides these, they would also have received their worldly sustenance. But, as things stand now, they are entirely deprived of spiritual sustenance, and as for worldly sustenance they acquire it not with turning to God but with turning solely to this world. As such they are denied both these sustenances in their real sense.

(To be Continued)

Answers to the Four Questions of Sirajuddin, by the Promised Messiah, Hazrat Ahmad.

If envy were proper, two persons would be the most proper objects of it; one, a man to whom God has given riches, and appointed to bestow in charity; the other, to whom God has granted the knowledge of religion, and who acts thereon himself, instructing others.

(The Holy Prophet)

PENAL SYSTEM IN ISLAM

By

Hazrat Mirza Bashir Ahmad

Christian critics often ask questions about penalties prescribed by Islam for various offences. Evidently they think these penalties to be too severe and want to know why this is so. They are specially critical about the cutting off of hands prescribed in the Quran as punishment for theft. It seems appropriate, therefore, briefly to state the teaching of Islam on the subject.

1. The penal system of Islam is basically different from the penal system current in the West today. Unless we keep this basic difference in view, we cannot hope to comprehend the differences which arise in the detailed application of the two systems.
2. Islam prescribes capital punishment for murder. But this is modified if the relatives of the murdered person are willing to forgive the murderer, in return for a monetary compensation (*Baqara*: 179). But even so, it is the duty of the State to see that the offer of forgiveness is genuine and without any constraint or pressure. The State must also see that the commutation of the death penalty is likely to result in a general improvement not only in the relations between the parties concerned but also in the crime rate of society (*Shura*: 41).
3. The common impression that the Quran has prescribed "stoning" as punishment for a married adulterer or a married adulteress is wrong and unfounded. No such punishment is mentioned in the Quran. If such a punishment had really been intended, it would have found unmistakable expression in the Holy Book, the more so when the lighter punishment of flogging, said to apply to unmarried persons, has been clearly mentioned therein. This lighter punishment, we must also remember, is mentioned in the Quran in connection with an alleged incident relating to a married woman (*Nur*: 3 and *Bukhari*).

Hazrat Mirza Bashir Ahmad is the second son of the Promised Messiah, Hazrat Ahmad, founder of the Ahmadiyya Movement (May Allah's peace and blessing be upon him). He is an eminent author known for his scholarly and careful analysis of religious problems. In the Ahmadiyya Movement, in particular, and among the Muslims in general, he holds great respect for his extremely valuable contributions to the Islamic literature. Another of his articles appeared in the last issue of *The Muslim Sunrise*.

4. The punishment of apostasy by death has no sanction in Islam. What is often wrongly taken as punishment for apostasy is really punishment for treachery and sedition. In the early days of Islam apostasy and sedition went hand in hand, so they were confused with each other. The mistake which many people make today of taking punishment for sedition to be punishment for apostasy is due to this confusion (*Maida:34*).

5. The cutting off of hands and feet prescribed for dacoits and rebels in the Quran is meant only for those offenders who commit such barbarities against innocent people (*Maida:34* and *Bukhari*). Says the Quran: "There is life for you in the law of retaliation, O men of understanding that you may enjoy security" (*Baqara:180*). But even such dacoits and rebels are to be pardoned if they repent before their arrest (*Maida:35*).

6. Perhaps the only penalty which needs some explanation is the cutting of the hand as punishment for theft. But in the light of the penal principles ordained by Islam, the explanation of this penalty also should not be a difficult matter. We should particularly keep the following points in view:

- (a) Islam believes in the suppression of crime through exemplary punishment. Indeed only such punishment can prove an effective deterrent. Against this, the present penal system of the West is impressed by false emotions and adopts ineffective penalties that take long to administer. This tends to promote crime instead of checking and controlling it.
- (b) Islam considers the moral health of society much more important than the bodily integrity of individuals and this is the only natural and rational view. Against this, the penal system of the West hesitates to deal effectively with the individual criminal, the hesitation resulting in the moral ill-health of society as a whole. No rational person can fail to see that the moral welfare of a community or society as a whole is much more important than the physical welfare of an individual. Compassion to the individual should not lead us to sacrifice the basic interests of society. If we did so, we

should be yielding to false emotions, the evil consequences of which are writ large on the pages of history.

- (c) The saying of Jesus that 'A tree is known by its fruit', should also help us to arrive at a true understanding of the subject. It is well known that in countries in which Islamic penalties have been effectively introduced crime has invariably recorded a sharp decline. Under other penal systems however crime only tends to multiply. The difference is so marked that no comment is necessary.
- (d) It may also be of interest to quote here another very pertinent saying of Jesus Christ:

"And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell" (Matthew:5-30).

- (e) Some misapprehension on the subject seems also to arise because of the fact that those who are critical about the Muslim teaching on the subject have in view the very large number and variety of crime prevalent in modern society. To this number and variety of crime they imaginatively apply penalties prescribed by Islam. The resulting picture is as shocking as it is imaginary. It leads one to think that under the Islamic system a very large number of human beings will go about with their hands cut off. This gives an entirely false picture. Psychologically, it would be more correct to think of one or two early offenders earning the extreme penalty of loss of hand, after which we may be certain that the crime punishable with loss of hand will cease to occur. This is what actually happens under the Islamic system.

7. In spite of what has been said above it would be wrong to think that Islam punishes every kind of theft with the cutting off of hand. It is generally forgotten that in the practical administration of this penalty Islam has provided safeguards and limitations which are of the essence of wisdom. Briefly these safeguards and limitations are:

- (a) Theft of food sufficient only to keep a human being alive will not result in this penalty. The Holy Prophet never proposed the cutting of hand for thefts of fruit or other edibles (*Muatta* and *Tirmidhi*). Similarly if during a journey a person commits a theft because he has come to the end of his resources, he will not be punished with the cutting of hand (*Abu Da-wood*), though he may have some other punishment.
- (b) To earn the extreme penalty of losing a hand the theft must be of considerable value. For articles of little value the crime will not merit the extreme penalty. It must be a serious case of theft (*Bukhari* and *Muslim*).
- (c) In case of doubt or uncertainty — for instance, when theft is of property possessed by the culprit in common with others — the extreme penalty will not be applied, even if the amount of theft is greater than the culprit's lawful share. The same principle applies to spoils of war. The Holy Prophet would never award the extreme penalty to a soldier who committed this delinquency (*Tirmidhi*).
- (d) To help oneself to things belonging to near relatives would not be theft. Hind, the wife of Abu Sufyan, was not dubbed a thief when she told the Prophet that within reasonable limits, she sometimes manipulated her husband's property without his permission (*Tabari*). Umar, the second Khalifa of Islam, also refused to award the extreme punishment to one who stole from the State treasury. Such an offender may however merit some other punishment.
- (e) Children who have not yet attained to the status of adults as well as persons who are mentally deficient are also to be exempted from the extreme penalty.
- (f) We also find in the Hadith that one who grabs from another or snatches away a thing because the other is not sufficiently alert will not merit the penalty of theft, nor a person who commits a breach of trust (*Tirmidhi*). Such persons would have other appropriate punishments.

- (g) A person who repents before his arrest for theft, and makes proper amends will also escape the extreme penalty of theft (*Tirmidhi*).
8. The present controversy in the West over capital punishment is also relevant to our present study. Some time ago, capital punishment was abolished in some of the American States. The result of the experiment is well known. Crime increased and capital punishment had to be restored. The moral of this is obvious.
9. The law of Moses accepted as a revealed law by all Christians prescribed penalties that are definitely severer than those prescribed by Islam. Yet, of this law, Jesus said 'I have come not to destroy but to fulfil'. If this is so, those at least who accept the books of Moses and Jesus as their religious books cannot find fault with penalties enjoined by Islam.
10. Even if the penalties prescribed by Islam are considered too severe by some, they should at least remember that these penalties are meant to lead to the eradication of crime and evil, and prevent them from taking deep root.
11. It may also interest some to know that among later Muslim jurists there are some who think that the cutting of hand as prescribed by the Quran is to be understood in a metaphorical sense i.e. seizing the hand of a culprit by restraining him in other suitable manners (imprisonment, etc.). It is however difficult to accept this explanation.
12. The last question relates to the general law of retaliation, eye for an eye, nose for a nose, ear for an ear, tooth for a tooth and so on. In the first place we must remember that the Quranic verse on this subject really cites the Mosaic law, not its own (*Maida:46*). Besides, as pointed out in the general teaching of Islam the law lays down a legitimate canon of retaliation without which there can be no peace in society. This law will however be subject to the basic Quranic teaching already stated, viz:
- (a) "There is life for you in the law of retaliation, O Men of understanding that you may enjoy security" (*Baqara:180*).
 - (b) "But whoso forgives and his act of forgiveness results in reform and improvement in relations, he will have his reward with Allah" (*Shura:39*).

ISLAM AND PEACE

By

S. Nasir Ahmad, Missionary of Islam, Switzerland

The object underlying the teachings of Islam is the creation of a harmonious atmosphere in every branch of human life and to insure mankind against any kind of clash which may mar the peace, may it be peace among fellow-beings, among members of a family, among a community or among peoples and nations of the world. The very name of this religion points to this high purpose in a nutshell, since "Islam" means: Peace through submission to the will of God. In order to achieve this noble object Islam makes a natural approach to the problem. This is a great beauty of the teachings of Islam that any part of the teachings can be explained by tracing the commandments concerned to the factors contributing towards the establishment of peace in the world. For this purpose we shall, naturally, have to define the word peace as widely as possible.

Islam has recognized the fact that two things are necessary in order to guarantee a harmonious atmosphere in this world of conflicting ideologies. These are the two sides of man's life governed by a set of laws: man's relation to his Creator and man's relation to man. No other religion has so thoroughly shed light on these two fundamental aspects of life in this world. Stress has been laid on one aspect or the other but never was full justice done to both until the advent of Islam. This article will concern itself with the second aspect.

Universal Brotherhood

The Holy Quran teaches the following in connection with the universal brotherhood: "The believers are but brethren, therefore make peace between your brethren and be careful of your duty to Allah that mercy may be had on you. O you who believe! let not one people laugh at another people, perchance they may be better than they. . . . O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most

S. Nasir Ahmad is a graduate of the Punjab University. As a dedicate to the cause of Islam, he was sent to Europe as a missionary in 1945 by the Ahmadiyya Movement. He has established a successful mission in Zurich, Switzerland, from where he has also been publishing a monthly journal, *Der Islam*, in German language.

honorable of you with Allah is the one who is most righteous among you" (XLIX:11, 12, 14). About the sanctity of human life the Quran says: "Whosoever kills a person—unless it be for killing a person or for creating disorder in the land—it shall be as if he had killed all mankind" (V:33).

This idea of universal brotherhood finds expression in more than one way among the Muslim society. It is through this teaching that Islam succeeded in creating a harmonious society and thus engendering conditions which help to avoid conflict among different classes of society. Islam is unique in this respect. Although other religions try to put forth this claim but, compared with Islam, they fall short of the mark in actual practice. The expression "the most honorable of you with Allah is the one who is most righteous among you" forms the key-note of Islamic brotherhood.

By Islamic society is not meant a classless society with equal shares but equitable shares and equal opportunities. Islam recognizes the differences among people, but these differences are those which exist by virtue of differing capacities and capabilities of different individuals. Rich and poor combine to result in a perfect, healthy society. But Islam wants to make the differences between the rich and the poor as less sharp as possible. Among other things it prohibits the practice of interest so that the poor do not get poorer for no fault of theirs and the rich do not get richer without the necessary effort on their part. Further, Islam forbids hoarding of money in any form, cash or valuables. For the same reason silk garments and gold ornaments are prohibited for men. The idea is that in a society where acute differences exist, such that one class cannot afford the two daily-meals while the other enjoys luxuries of every sort, it does not behoove rich men to indulge in such fancies and start wearing gaudy clothes and ornaments which really belong to the womenfolk. Even such small things have a bearing on the maintenance of a peaceful society.

Means and ways of relief for the poor are prescribed by Islam but without letting the rich feel they are wasting their wealth on the poor and without fostering any feelings of hatred or jealousy for the rich in the hearts of the poor. The way that Islam has chosen is such that it unites the rich with the poor on an extremely friendly and human basis.

This is done through the obligation of Zakat which is a tax raised from the rich for the exclusive benefit of the poor. We can safely say that if the institution of Zakat were honestly practiced in the world there would be no conflict left between various classes of the society and consequently international peace would be guaranteed.

As regards the duty of the citizens towards the State the Holy Quran teaches: "O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end" (IV:60).

Thus Islam inculcates complete and unconditional obedience to the law of the country one lives in and prohibits every kind of rebellion or aggressive attitude which might cause breach of the peace.

Peace Towards Followers of Other Religions

The Islamic teaching in this respect is one of tolerance. There is perfect freedom of religion in Islam. Here are the pertinent verses of the Holy Quran: "And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve" (XVIII:30).

"Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you" (VI:105).

"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows who go astray from His path, and He knows best those who follow the right way" (XVI:126).

"There is no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking" (II:257).

Tolerance

In this respect Islam reaches the farthest possible limit: "And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance" (VI:109).

"And if any one of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge" (IX:6).

The protection referred to in the above-quoted verse is during war. This magnanimity of Islam is indeed unparalleled. The verse also cuts at the very roots of the objection that Islam allows the use of force in conversion. If it were true and if early wars of the Muslims were fought in order to spread the faith, how could the Quran possibly have allowed an unbeliever go away *without* accepting Islam after the latter had sought protection by the Muslims?

Nationalism

One of the greatest evils of modern society is the unduly proud sense of nationalism. One should not, however, confuse true patriotism with the so-called nationalism. Islam is a great advocate of patriotism. The Holy Prophet says: Love of one's country is a part of faith. But as the Islamic teaching is, every thing is subjugated to the higher authority of God, religion takes the first and the foremost place in all our dealings. Nothing shall be sacrificed for the sake of religion. That is why a Muslim is first a Muslim and then an Indian, Egyptian or English. Islam does not allow the barriers of race or country to stand in the way of the higher ideals of religion. People are wont to help their country on all occasions, even when the political leaders pursue a course which amounts to injustice or oppression to another nation. This is the sense of nationalism. The Holy Quran says:

"Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with His judgment; and Allah guides not the disobedient people" (IX:24).

The need for fair play and justice in our dealings with other peoples is underlined in the following verse: "O ye who believe! be

steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness" (5:9).

The Quran on War

The various verses of the Holy Quran bearing on this subject may be quoted with advantage. One of the causes of war is greed and lust for self-aggrandizement. About this Islam teaches: "Do not lift thy eyes to those worldly benefits which We have bestowed upon other nations to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most lasting" (XX:132).

"Let not a people despise another, haply the latter may turn out better than the former" (XLIX:12). "We cause the periods of adversity and prosperity to revolve between different peoples" (III:140). The verse about just dealings with other nations has already been quoted (V:9).

Permission to Defend Oneself

It is abundantly clear from the above verses that Islam under no circumstances allows an offensive war. The only kind of war allowed is the defensive one. On this subject the Quran says:

"Permission to fight is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty. Those, who, should We establish them in the land, will keep up prayer and pay the Zakat and enjoin good and forbid evil; and Allah's is the end of affairs" (XXII:40-42).

Conditions to Be Observed in A War

"And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you

therein. But if they fight you, then fight them: such is the requital for unbelievers. But if they desist, then surely Allah is most forgiving, Merciful. And fight them until there is no persecution, and religion is professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors" (II:191-194).

"And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is watchful of what they do" (VIII:40):

From these verses the following points emerge:

1. War is allowed only when freedom of religion is threatened and religious persecution is rife.
2. We can fight only those who have attacked us; those who have no share in the execution of the war against us are not to be attacked.
3. We may not transgress any limits in the execution of warfare; extending the sphere of war territorially or in respect of weapons is not allowed.
4. All religious places of worship are to be afforded immunity, unless the enemy chooses to attack the Muslims in a sacred place.
5. Fighting must stop when religious persecution stops.

Steadfastness During A War

The best way to shorten the duration of war is to fight it with the greatest rigor and zeal. The Holy Quran says:

"O ye who believe! when you meet those who disbelieve, advancing in force, turn not your backs to them. And whoso turns his back to them on such a day, unless manœuvring for battle or turning to join another company, he indeed draws upon himself the wrath of Allah, and Hell shall be his abode. And an evil resort it is" (VIII:16, 17). "O ye who believe! fight such of the unbelievers as are near to you and let them find hardness in you; and know that Allah is with the righteous" (IX:1233).

"Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you" (II:217).

"And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not" (II:155).

Peace Proposals During The War

Another point which distinguishes the Islamic teachings regarding warfare is that Islam does not require the so-called unconditional surrender on the part of the enemy. Any proposal for peace is to be readily accepted by the Muslims, laying their complete trust in God. Says the Quran:

"And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is all-hearing, all-knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee with His help and with the believers" (VIII:62, 63).

International Pacts Are Sacred

The teaching of Islam regarding the sanctity of agreements reached between nations is of supreme importance by way of avoiding wars and maintaining peace. Nowadays such agreements are considered nothing more than scraps of paper. The Holy Quran says: "How can there be a treaty of these idolaters with Allah and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allah loves those who are righteous" (IX:7). "And give tidings of a painful punishment to those who disbelieve. Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in any thing nor aided any one against you. So fulfill to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous" (IX:3, 4).

"And if thou fearest treachery from a people, throw back to them their covenant with equity. Surely, Allah loves not the treacherous" (VIII:59).

"And if they break their oaths after their covenant, and attack your religion, then fight these leaders of unbelief,—surely, they have no regard for their oaths—that they may desist.. Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them?" (IX:12, 13).

(To be Continued)

THE MUSLIMS OF CEYLON

The population of Ceylon (about 7 millions) is composed of a wide range of caste, creed and color. Muslims, Buddhists, Christians and Hindus of various origins contrive to mingle with each other in comparative amity—and this makes the division into factions of the Islamic peoples, who form a bare 6 per cent of the total population, more deplorable.

The race called the "Moors" form the majority (385,147), as compared with the Malays (24,837) and the other Muslims (39,103). The Moors therefore, claim prior attention. The advent of Arab traders in Ceylon is shrouded in mystery, but tangible records show that they first permanently settled in the island in the 8th century.

The Arabs carried on a continuous and highly profitable trade with the Sinhalese and by the 13th century they reached the zenith of their power. The waning of their influence commenced with the decline of Arabian sea-power, which cut off their communications with Arabia and then the era of Portuguese supremacy began, consequent upon the rounding of the Cape of Good Hope by Vasco de Gama in 1498.

The advent of the Portuguese in Ceylon is of particular interest because to them is attributed the origin of the term "Moor", as applied to a major section of the Ceylonese Muslims to-day. That veracious and accurate seafarer, Capt. Basil Hall, states that the term "Moor" is derived from the Spanish "Moro", denoting a Mohammedan as opposed to "Gentoo" a Gentile or Hindu.

Shrewdness and trading ability stood the Moors in good stead throughout the Portuguese regime, and by honest industry they soon became prosperous. Their influence with the Sinhalese was so great that they were given seats in the King's Council during the 12th Century—even before the coming of the Portuguese.

The darkest chapter in the history of these Arab peoples commenced when the Dutch dispossessed the Portuguese in the mid-seventeenth century. Commercial jealousy and religious fanaticism in combination led the Dutch to enact many iniquitous laws calculated to hamper trade and harass the entire race. But they exhibited dogged perseverance and contrived to ingratiate themselves into favour with

the Hollanders by slow but sure degrees. The Dutch finally dropped their ruthless persecution and a period of freedom and prosperity dawned again. Many Moors were then incorporated into the Dutch Army and served with valour and commendable integrity.

Under the tolerant British Administration which followed, the Moors recommenced their extensive trade and were permitted the freedom of worship which was denied to them in the past. Moor soldiers voluntarily joined the British, and by virtue of their probity and valour secured responsible positions in the Army. They became a highly respected community and remained loyal to the British flag thenceforth.

To demonstrate how it came about that the Moors though of Arab stock, speak the Tamil language, it is necessary to consider the conditions in which they settled down in Ceylon. Sir Emerson Temnent records that very few Arabs brought their wives with them to the Island. In consequence, they were obliged to choose wives from the Dravidians, who, like themselves; inhabited the coastal areas. In these circumstances the mother-tongue was naturally adopted and when communications with the fatherland came to an end, the use of Arabic gradually ceased. It is significant that the Tamil spoken by the Ceylon Moors today contain large number of words derived from the Arabic.

The Ceylon Malays, forming about 1/16th of the total Muslim population of the island, constitute a race which differs from the other Muslims in origin, language, and customs. They are of comparatively recent origin, said to have been introduced by the Dutch for purposes of employment as soldiers and personal attendants. Unlike the Arabs, they brought their women, and consequently they were able to remain as a distinct class of people. Their affinity to the Malayans of Malacca and the islands of the Indian Archipelago is undisputed.

The foregoing shows that Ceylonese Muslims fall into two categories: the one of Arab stock going by the appellation of "Ceylon Moors" and the other minority of Malay lineage, termed "Ceylon Malays." They differ ostensibly in language and customs even to the present day, but close association with each other, together with occasional inter-marriage and the unifying force of Al-Islam, will inevitably merge the twain into a homogeneous whole.

CURRENT TOPICS

Pakistan and the United Nations

I wonder how many people are fully alive to the fact that although the international scene is still dominated by the stately figures of the European powers and the United States of America, yet events every day are forcing them to turn their attention to Asia.

.... Two facts epitomize the scene in Asia. First, resurgent nationalism and its twin, cultural revival. Second, the extreme poverty and backwardness of the people. Every crisis and attitude and every enthusiasm or unhappiness that comes to the surface in Asiatic countries can be diagnosed in terms of these two in varying proportions.

.... Take the very fact of Pakistan's emergence on the map of Asia. The demand of one hundred million Muslims that Pakistan be carved out of British India as a separate sovereign state was, if you like, a cultural assertion on the part of the Muslims of British India or, in other words, a strong belief in their own way of life and a passionate desire to preserve it from the domination of an alien culture.

The majority of people in Pakistan are Muslims. They are the inheritors of a faith and civilization which is more than 1300 years old and which has, through the centuries, faced many vicissitudes. There are millions of people whose ancestors, for many generations past, have never thought in any but Islamic terms and have drawn inspiration from this faith whether in the ordering of private life or in the conduct of public affairs. There is great enthusiasm for testing this faith once more in order to promote human welfare and to apply its moral, political and economic code creatively to a new and challenging situation.

To the extent to which their cultural pattern coincides with the Western ideas of liberty or democracy, to that extent the Muslims do not have to be asked whether they subscribe to the latter or not. In fact, to put them this question would be, from their point of view, interrogation in the reverse direction.

And because of the backwardness bequeathed to it by years of foreign rule, the people of Pakistan are on the one hand determined to

make up for the loss of centuries in the shortest possible time, and on the other, as far as lies in their power, to be the jealous guardians of peace in order to promote their national development in a suitable context and a healthy climate. Viewed thus, peace and prosperity begin to acquire a meaning and an import which the more advanced nations of the world cannot realize except by the exercise of a great deal of imaginative sympathy.

It is therefore only in terms of the history and the civilization of the Asiatic peoples that one can truly appreciate their attitude in the United Nations to such questions as colonialism, self-government, self-determination and even technical assistance. It is also with the help of these points of reference that one should interpret their lack of fanaticism in questions involving ideological conflicts. Such conflicts do not find them apparently as deeply involved as some other nations because they, whether optimistically or not, rely on a moral ballast of their own. Earnestly though they desire peace, they are less likely to wish to destroy it by nervous fumbling, and by the same token, they are unlikely to sit with folded hands if events threaten their national existence or their cultural freedom.

The great powers of the world would do well to ponder over this situation. It is brand new. It would be a grievous mistake to treat it as though it were one of which the colonial powers and their secretariat experts had long experience. I say this because every now and then in diplomatic and strategic circles the question is seriously asked whether this or that Asiatic people would be more amenable to force or to kindness.

Both these concepts need to be abolished forthwith, for they have become obsolete. They belong to an epoch which so far as Asia is concerned is over and will not return in the foreseeable future. In their place, one should substitute understanding.

Understanding is not a matter of discovering and collecting "facts." It is rather the process of living in one's imagination, through the inner experiences of the peoples of Asia; reconstructing in one's mind the years of exploitation through which they have passed, the burden of unpleasant and onerous legacies, the exhilaration of newly won freedom, the new pulsation of ancient faiths, the earnest desire to build up their

civilizations in peace, but not in isolation.

Peace and international cooperation are phrases that are sometimes used to cover activities that do not quite deserve these names. But we in Asia, by and large—and I can speak with confidence of Pakistan if of no other country—mean it passionately when we declare that we strive for them. In no less than this sense do we stand by the aims of the Charter, and wish the United Nations all success.

"Asia's Century and the United Nations" by Sir Muhammad Zafrullah Khan, Minister of Foreign Affairs of Pakistan, in the *United Nations World*, November, 1950.

The Assumption of Mary

A Believer's Explanation of the New Catholic Dogma

There is one saint in the calendar of the Church who has never been associated with the idea of punishment: even justice is alien to her, compared with the ideas of mercy and love. She is the one whom Catholics know as Our Lady.

Yet it is around this figure that the bitterest conflict has always been waged. No statues in Puritan England were more certain to be destroyed than hers, and the same was true in Spain in the 1930s. Ministers in their pulpits may question the divinity of Christ and cause no stir outside a few country rectories—but when the doctrine of the Assumption, . . . which is defined as a dogma, the Archbishops of Canterbury and York claim that the division of Christendom has been widened. They believe in the Resurrection of the dead—but to suggest that an actual resurrection has already taken place seems to them blasphemous.

. . . Temporally there were other issues: the Protestant churches were worried by the idea of evolution, even the age of the earth was a cause of scandal because it was believed to contradict Genesis. But the conflict of science and religion always passes sooner or later: what remains is this mysterious savage war around the only figure of perfect human love.

. . . The statement that Mary is the Mother of God remains something shocking, paradoxical, physical.

But it is from that statement that all Christianity springs. To quote Newman . . . "When once we have mastered the idea, that Mary bore, suckled, and handled the Eternal in the form of a child, what limit is

conceivable to the rush and flood of thoughts which such a doctrine involves?" The flood of thoughts may sometimes have taken bizarre channels, but the Church is slow and careful: tales are allowed plenty of time to wither of themselves, and there is surely small sign of impetuosity in the proclamation in 1854 of the Immaculate Conception which was already part of the accepted teaching of the Church, in the East and the West and in Africa, within a few years of the death of St. John. As for the Assumption, which even unguided human logic might detect as an essential effect of the Immaculate Conception, the Church has waited longer still.

Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture (ignoring that it is only on the authority of the Church we recognize certain Gospels and not others as true). But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels. St. John wrote, "There is much else besides that Jesus did; if all of it were put in writing I do not think the world itself would contain the books which would have to be written"; and it is our claim that Tradition alone—founded on the Apostles' teaching, analyzed and reflected on through the ages by the Church, under the guidance of the Holy Spirit promised by Christ—illuminates the full and true meaning of the Scriptures.

From the Scriptures themselves we know very little of Our Lady beyond the first appalling facts of the Annunciation and the Virgin Birth.

Mr. Graham Green in *The Life Magazine*, October 30, 1950.

EQUALITY IN ISLAM

The Holy Prophet Muhammad's message can be summed up in the Oneness of God and oneness of mankind. The first revelation that he received was: "Recite in the name of your Lord who created." It pointed to the universality of the Lord, the Creator, who had not created Muhammad nor the Arabs alone, but created all the worlds. The last public address of the Holy Prophet, which is known as the farewell pilgrimage address, contained the same note. He said: "Ye people hearken to my words for I know not whether after this year I shall ever be amongst you here again . . . Ye people know that your Lord is One,

your father is one and know that the Arabs have no superiority over the Non-Arabs, nor the Non-Arabs over the Arabs and the red no superiority over the black, nor the black over the red, but through piety. All of you are on equality. Ye are one brotherhood." Then looking up to heaven he said: "O Lord, I have delivered my message and have discharged my ministry." (*Tirmidhi*). This is, in fact, the epitome of the teachings of the Holy Prophet. He commenced his ministry with it and finished with it.

The principles of equality in Islam can be summed up as follows:—The foundation of the Islamic structure of equality is based on the Oneness of God and the universal conception of Divinity. The Holy Quran starts with the verse: "All praise belongs to Allah, Lord of all the worlds." It shows that by being one and the same species, there could possibly be no difference amongst men, and states: "O ye people! Fear your Lord Who created you from a single soul and created therefrom its mate, and from these twain spread many men and women." (4:2). All men and women spread all over the globe, belong to the same species and possess the same nature and propensities. They are the creation of One Creator Whom we should fear and we should avoid creating distinctions amongst people on the basis of birth. In putting forward righteousness as the basis of honour among men, the Holy Quran states: "O mankind, We created you from a male and female and We have made you nations and tribes that you may know one another. Verily the most honourable of you in the sight of Allah is he who is the most righteous of you." (49:15).

So, according to Islam, race, tribe, clan and family are no grounds for boasting, as they are only means for knowing each other better. It is righteousness alone that makes some surpass others. The Holy Prophet is reported by Abbu Zaar to have said to him: "You are in no way better than the red and the black, except that you surpass him in piety." The fraternal ties of humanity are further strengthened through the Messenger of God. The Holy Quran says: "Believers are brethren." (49:11). The Muslims on account of their belief in one prophet have been welded into one brotherhood.

Islam, despite its emphasis on piety, does not deprecate the recognized good qualities, such as wisdom, generosity, bravery, strength, punc-

tuality, cleanliness, etc., which are created in people on account of certain climates and environments and resulting from civilizations and cultures extending over several generations. Islam was not satisfied with just giving beautiful teachings of the equality of humanity, but took practical steps to establish it in all spheres of life.

.... In religious matters, unlike the earlier faiths, Islam teaches us that all nations have been blessed with prophets (35:25). Furthermore, there is no priesthood in Islam. Even for the leading of worship, to no particular section of the community is assigned this privilege.

According to Islam, king and subject, rich and poor, learned and ignorant are all equal in the eyes of the law. In the time of the Holy Prophet a Quraishite woman committed a theft. On account of the nobility of her family, some people put forward recommendations in her favour to the Prophet who rejected them saying that if his daughter Fatima had committed the offence, she too would not have been spared. It is also mentioned that Omar once entered the court as a litigant. The Gadi (judge) rose in respect for him, but Omar was very angry at this unequal treatment and severely reprimanded him.

.... Islam established the dignity of labour. It is said that the Holy Prophet saw the black hands of a companion and asked him why his hands had become so dirty. He explained that it was because he had been breaking stones. The Holy Prophet kissed those hands. When Abu Bakr became the First Caliph after the Holy Prophet, some women whose goats he used to milk said: "Who will milk our goats now?" When Abu Bakr heard it, he said: "I will." In the mosque it is a common scene to see a wealthy person or a scholar prostrating at the feet of a poor labourer in rags who happens to be in the front line before him. Thus Islam enthuses in us the lesson of social equality five times a day.

Today, mankind is torn into different nations and classes, each full of animosity, hatred and vengeance. The world after the devastations of the two great wars, is nervously preparing for a third one. The only escape for humanity lies in the re-establishment of universal fraternity and equality, and here Islam offers a haven of peace to distracted humanity.

BOOK REVIEWS

The Holy Quran: With English Translation and Commentary.

Vol. 1. 1947. pp. cclxxv. pp. 968. Price \$15.00 and Vol. 11, Part 1. 1949. pp. 1545. Price \$5.00. Sadar Anjuman Ahmadiyya, Rabwah, Punjab, Pakistan. Obtainable in U.S. from The Ahmadiyya Movement in Islam, 2141 Leroy Place, N.W., Washington 8, D.C.

This is the first volume of three which will be eventually, the complete translation of the Holy Quran and commentary thereon. In addition to the English translation, the Arabic text also appears, so that those who are acquainted with Arabic have immediately at hand the original by which to check the translation. This makes it extremely valuable, particularly for scholars, for it is well known that translation is almost always interpretation. It can scarcely be anything else; for rarely does it happen that one can get an exact equivalent for a foreign word in the English language. Often he must choose between words of somewhat similar meaning, either one of which, however, might give a slightly different coloring to the meaning of the passage under consideration. Curiously enough, the title page carries no notation concerning the translator or commentator. It is announced, however, that it is published under the auspices of Hazrat Mirza Bashirud-Din Mahmud Ahmad, Second Successor of the Promised Messiah, at Qadian, India. That is, it is a publication of the Qadian branch of the Ahmadiyya Movement in Islam. A brief note of acknowledgement at the end of the long introduction does name some of those who participated in the work, which is no mean undertaking.

Need has long been felt by Muslims for a new translation and commentary in English, written by Muslims. There is a feeling that non-Muslims have not always done justice to the Quran, either because of a lack of knowledge of the Arabic, or of the great body of Commentary by earlier Muslim saints and scholars, or because of personal bias. The present work seeks to fulfil this need. It is frankly no mere work of objective scholarship, though it purports to use the standard Arabic lexicons in its explanations of the principal words in each verse. It is at special pains to refute the chief objections made by Christian writers against the Muslim faith in the hope of removing the bias and prejudice against Islam and "to create an atmosphere for a better appreciation of its teachings."

Thus the first volume contains a lengthy introduction discussing the need for new translation; some comparison between the Quran and other scriptures; contradictions found in the Old and New Testaments, and in the Vedas; Muhammad in the Old Testament and New. Then there is a long sketch of the life of the Prophet, of over a hundred large pages—quite the equivalent of a modest sized volume by itself; a discussion of the making of the Quran and a discussion of the

prophecies, and the characteristics of the Quranic teachings. The introduction ends with a discussion of the Promised Messiah and his successors. It is this that clearly indicates its Ahmadiyya origin, although the whole introduction is written from that point of view. The whole is a most valuable aid to an understanding of Islam and particularly of the Ahmadiyya outlook. The entire introduction comprises two hundred and twenty-five pages large.

The remainder of the volume consists of the Arabic text, the translation, and commentary on the first nine *suras*. For each chapter there is an introduction which discusses the place and date of its origin, a brief summary of the content and how it relates to what precedes and follows it. There is an elaborate system of cross references which show where else in the Quran a given subject has been considered. This is very valuable.

The explanatory notes deal first with the important words of each verse, giving usually, their derivation, their various meanings, and the particular meaning they have in the verse under consideration, in view of the context. Here, use is made of the standard Arabic dictionaries. It is interesting to observe that the notes of the first verse of the first chapter which is the *Bismillah*, used to introduce all save one of the Suras, occupies three and a half pages, or roughly twenty-four hundred words. This is longer than the notes on most verses of comparable length because of its unique character, but verse 5 occupies two and a half pages, verse 3 of Chapter 2 which is slightly longer requires four pages. It is, it must be said, an extended word study and commentary. The text, translation, and notes on the first nine chapters require 968 pages. The entire work will, from the mere standpoint of bulk, be impressive.

One wonders how it will be regarded by the great bodies of Islam, for it bears throughout the clear marks of the Ahmadiyya viewpoint. But it is a welcome book to western peoples, reflecting as it does the understanding by at least one important segment of the Muslim world of the great scripture which forms the basis of its faith.

The book is very well printed. The type is good, easily readable. Altogether it is a very valuable addition to the literature of Islam in the English tongue. The world is greatly indebted to the Ahmadiyya Movement for it.

Part one of the second volume of this important work has just arrived in this country. One can only say of it that it maintains the high standard of excellence which is amply displayed in the first volume. Eventually, students of Islam and particularly all libraries will want to have the entire set.

Dr. Charles S. Braden
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The Making of Pakistan. Richard Symonds. London. 1950. Faber & Faber.
Price 12s. 6d.

With the increasing role of South East Asia in the present world politics Pakistan has gained an importance worthy of consideration. Unfortunately there are very few books which give an objective picture of this young nation. In fact Richard Symonds' book is the first one which examines in detail the evolution of Pakistan and the progress which it has made since its creation in 1947. Mr. Symonds served with the Friends Ambulance Unit in undivided India, with the government of Bengal, and more recently with the United Nations Commission for India and Pakistan. During the bloody massacres at the time of India's partition the author was engaged on relief work in the Punjab. In these capacities he had a unique opportunity not only to travel extensively in various provinces of India and Pakistan but also of establishing valuable connections helpful toward a better understanding of the complex problems of the sub-continent of India. Mr. Symonds starts his narrative with the influx of the Muslims in India and briefly scans over the period of Muslim Renaissance and then over their role in the Indian nationalism. He discusses the delicate problems Pakistan had to face immediately after its birth. Pakistan faced an agreement with the new Indian government on the division of the assets and services of undivided India; had to set up a new administration to solve the question of the Indian princely states in Pakistan territory and was expected to provide shelter and home to six million refugees disrupted by the ghastly disorders in the Punjab. These problems were enough to uproot any new government. The author relates the story of how gloriously Pakistan emerged from these difficulties. Mr. Symonds surveys the resources and economy of both East and West Pakistan. He also describes Pakistan's present and ventures to explain the philosophy behind the constitutional framework of the country. In this connection he quotes the famous 'Objectives Resolution' which is a vivid illustration of the basic principles on which Pakistani's plan to build their nation. He takes note of the fact that since Pakistan is predominantly a Muslim nation, the minorities can expect a truly equal participation in the affairs of the government. "Islam has from the beginning proclaimed and inculcated widest tolerance", Sir Muhammad Zafrullah Khan, the Foreign Minister of Pakistan is quoted to have announced.

Basing his conclusions upon the achievements of Pakistan in her first two years of life Mr. Symonds thinks that Pakistan has proved itself viable, deserving of a dignified and useful place in the family of nations. But he is not unmindful of the factors threatening Pakistan's existence from the side of her powerful neighbor, India. He pleads that this new country should now be recognized as established and an attempt be made to understand her struggle for security and her aspirations, towards a better standard of living and a better way of life.

For an objective, fair and informative understanding of Pakistan this book is certainly a valuable and timely contribution. The dominion of Pakistan has

been rather neglected in the past because of relatively greater importance given to the larger and more powerful dominion of India. We do hope that Mr. Symonds' book will bring Pakistan closer to the West and will rightly indicate its importance in the family of nations.

Kahlil Gibran; A Biography. Mikhail Naimy. New York. 1950.

Philosophical Library. Price \$3.75.

Kahlil Gibran is known to the west as a mystic philosopher, artist, and a poet. Born in Lebanon he came to the United States where he did most of his work. Over a period of thirty years he stirred the Western thinking with his classic and rebellious philosophy. After his death in 1931 quite a few biographies of his life have appeared. This one comes from his close friend, Mikhail Naimy, who associated with him over a long period of time. Naimy himself is a writer in Arabic literature.

The reader will find valuable material on Gibran in this book, written in a flowing and narrative style, not only because of the writer's close companionship with Gibran, but also because to both their native country, Lebanon, meant so much. This small country, meaning 'The White', is known in the Bible as a symbol of purity and beauty and its famous cedars are spoken of as denoting strength and endurance. Lebanon is predominantly an Arabic speaking Christian country. Most of the Lebanese Christians belong to the Maronites Sect of the Catholics, of which Gibran's family was a member. It is a strange phenomena, and perhaps indicative of the fact that force was not the means of spreading Islam, that of all the countries of the Near and Middle East where Islam is the prevailing Faith, Lebanon is the only country with a Christian majority.

Among other works of Gibran available in English is, *Jesus the son of man* which offers an interesting presentation of Jesus from the pen of a man who was both a Christian and a philosopher. Gibran brings the Contemporaries of Jesus back to life in this work to record their views and impressions of him. Jesus as drawn by Gibran is not a meek personality as traditionally described by the Christians but rather firm, strong and full of self respect. Speaking through Seventy-seven human mouths, Gibran presents Jesus as one not weeping and suffering pains but laughing and being above tears and pain. Jesus of Gibran does not believe in the poverty of the spirit. Gibran bodily and purposely omits or changes or adds new details to the narratives of the New Testament about the miracles and events in the life of Jesus "as if to correct the faulty original".

Here is a biography of the mystic Gibran set forth with intimate details, written in vibrant style which will throw valuable light upon the life of this strange philosopher.

The Legacy of Maimonides. Ben Zion Bokser. New York. 1950.

Philosophical Library. Price \$3.00.

Moses Ben Maimon is known to the students of Judaism as a prominent

intellectual figure among Jews of the medieval period. He was born in Cordova, Spain, in the 12th century. At the age of 13 he left Spain with his family for Palestine where they wanted to make their home. After about 5 years, Maimonides finally settled in Cairo, Egypt. Although a professional Rabbi, it was as a physician that he earned his living. In time he was appointed the Court Physician to the Sultan Saladin, and afterward to Saladin's son, Al-Afdhal. It was in this period of prosperity that he applied his talents to writing.

Among his works are *Milhot ha-Higayon*, an exposition of various technical terms in logic and metaphysics, and *Essay on the Calendar*, a book on mathematics. But his great work was the commentary on the *Mishnah*, a survey of the opinions of the scholars of Jewish law who functioned in the Palestinian academies until the 3rd century. He is also known for the compilation of what is the great classic of Jewish law, the *Mishneh Torah*. This book brings together the Talmudic Law and doctrine into one coherent whole. These and other of his books are claimed to have influenced not only the Jewish community but also the great writers of scholasticism like Alexander of Hales, Thomas Aquinas and John Scotus. All these books written in Arabic and lately translated into Hebrew and German cover a wide range of subjects including religion, medicine, and mathematics. It is his philosophic interpretation of Judaism and explanation of its religio-cultural problems which has given him a prominent place in the history of Judaism.

In the *Legacy of Maimonides*, Dr. Bokser has made a survey of his thoughts and views. The author has presented Maimonides' ideas under three main chapters; his conception of God, his views on religion and culture, and on man as a citizen of the universe.

It is rather strange that Maimonides, in spite of such close association with the Muslims, should portray Islam as a repudiator of Biblical Law. He seems to be unmindful of the fact that the basic articles of Islam include acceptance of Moses and all Israelite prophets. The Holy Quran repeatedly endorses the original teachings of Moses and presents Islam as including all the truth of the Torah therein. However, of Muslims in general, Maimonides wrote: "They are in no way idolators, and idol worship has long since past from their mouths and hearts. They ascribe unity to God as is proper, a unity without blemish". One feels bewildered when on one hand, one reads his opinion of Islam in such glowing terms but on the other, his blasphemous charges against the founder of Islam of being sensuous. But such are the inconsistencies always common with prejudice and bigotry.

For one who may be interested in the Jewish philosophical thought of the Medieval Period, this book offers informative and interesting study. The author having been a lecturer in Theology at the Jewish Theological Seminary, a Rabbi and a member of the Conference on Science, Philosophy, and Religion, is well-qualified to discuss the subject.

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